UNITY

The Unitarian

MONTHLY

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

AN ORGAN OF REASONABLE RELIGION

FAITH
FREEDOM
FELLOWSHIP

No. 91. [Vol. VIII.—4.] April, 1911. ONE PENNY.

Rev. WM GRIFFITHS, B.D., Ph.D.

(CONGLETON).

Born April, 1859, Swansea Valley, S. Wales. Educated for Congregationalist ministry at Presbyterian College, Carmarthen, 1882-86, where he won the Sharpe Prize for Biblical knowledge, and in his third and fourth years assisted the late Dr. G. Vance Smith in teaching Hebrew; was at the Yale Divinity School, U.S.A., and also studied Semitic languages in the University under the late Dr. W. R. Harper, took the degrees of B.D. (Yale, 1889) and Ph.D. (Yale, 1891), and was for a time Instructor in Semitic Languages in Oberlin University, Ohio. In 1891 Dr. Griffiths returned to this country, joined the Unitarians, lectured in North Wales on Unitarian Principles and Ideals to large, but excited audiences; minister at Pontypridd and the Rhondda Valley, South Wales, 1893-1900, and travelled as propagandist missioner in the Principality for the South-East Wales Unitarian Society; District Minister for the North Midland Unitarian Association, with ministerial charge at Ilkeston, Derbyshire, 1901-4; at Ilkeston, was Secretary of a Citizens' League which drew together all religious bodies in the town, including Roman Catholics and Unitarians; Minister, Oldham Road Unitarian Free Church, Miles Platting, Manchester, 1907-1911; while in Manchester took an active part in the work of the Manchester District Sunday School Association as Secretary of its Systematic Instruction Committee, was organiser of its Good Friday arrangements at Bury, 1910, and one of its special speakers at the Good Friday Meeting, Gee Cross, 1909; was also President, Manchester Sunday School Union, 1910. Dr. Griffiths has now removed to Congleton, where he commenced his ministry at Cross Street Unitarian Chapel in February with oversight over the newly-formed Unitarian Movement at Biddulph. The best wishes of his friends follow Dr. Griffiths in his new sphere of labour with the anticipation that his scholarly attainments and active abilities will bring considerable benefit to Congleton and district, and to the promotion of our Unitarian Faith.

The Unitarianism of Science.

If one thing more than any other has characterised this development (of science) it has been the resolution of apparent difference into essential unity. The spectroscope finds mundane minerals and gases in the farthest stars. Agassiz declared an ideal unity in the progressive forms of life. Then came Darwin, and declared the unity to be actual and genetic. The correlation and conservation of forces is another and, perhaps, the grandest illustration. To the unities of nature have been added the unities of language, institutions, and religion. "That they all may be one"—this is the song which all the sciences are singing. All of the special unities go back into one central unity. All things and men report the unity of an Infinite and Eternal Power. There is no such Unitarian as science. There is no better and no grander Unitarian literature than hers. Unitarianism has been called a movement of thought in sympathy with science. Good! And Science has returned the compliment. It always has been, but never before so obviously—a movement of thought in sympathy with the Unitarian idea, the Oneness of the world reflecting the Oneness of the Eternal Spirit—God.

—Rev. John W. Chadwick (U.S.A.).

On life's long mile
There was nothing worth while,
But the good we did by the way.

—E. W. Wilcox.

Jesus is Risen.

The martyr nailed upon the cross
  Bears witness to his righteous Cause;
His death seems failure, utter loss,—
  A triumph for unholy laws;
His mission crushed, his followers fled,
His body mangled, torn, and bled,
His word interred in death's dark prison:
And yet 'tis true that he is risen.

His word breaks loose again indeed,
  In souls of those who were his friends;
His spirit from the flesh is freed,
  His Truth in new-born might ascends.
And lo! in each disciple's heart,
His life and gospel quickly start,
No longer bound in death's dark prison,
But lives again, and he is risen.

And oft it seems that Truth is slain,
  That death has triumphed, Right is lost:
And yet the Light breaks forth again—
  The glory of the holy ghost.
The soul of Jesus could not die;
His truth and love are ever nigh;
No good is lost in death's dark prison;
In life and deed Jesus is risen. —H. B. S.

Beliefs about Jesus.

TRINITARIAN.

"Jesus Christ, His only begotten Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead" (The Apostles' Creed).

"One Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end" (The Nicene Creed).

"It is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man:

God, of the substance of the Father; begotten before the worlds; and Man of the substance of his Mother, born in the world.

Perfect God: and perfect Man, of a reasonable soul and human flesh subsisting.

Equal to the Father, as touching his Godhead: and inferior to the Father as touching his Manhood.

For as the reasonable soul and flesh is one man; so God and Man is one Christ" (The Athanasian Creed).

UNITARIAN.

"We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the one God."

"Jesus was not and could not be the God from whom he came, but was another being; and it amazes us that any can resist this simple truth. The doctrine that Jesus, who was born at Bethlehem; who ate and drank and slept; who suffered and was crucified; who came from God; who prayed to God; who did God's will; and who said on leaving the world, 'I ascend to my Father and your Father, to my God and your God'; the dectrine that this Jesus was the Supreme God himself, and the same being with his Father, this seems to us a contradiction to reason and Scripture so flagrant, that the simple statement of it is a sufficient refutation." —W. E. Channing, D.D.

"I find in Jesus Christ a real living, loving, noble, holy, pulsing and breathing man, my brother, my pure guide, my faithful friend, the earthly image of my Father." —Rev. Charles Wickstead, B.A.

"His father was Joseph; his mother was Mary. The only angels that sang over his birth were the angels that love us and watch over the birth and growth of all the lives of all God's human children."
—M. J. Savage, D.D.

"I believe in Jesus, the son of God, our brother; not the only son of God, but the one truest and purest son known to us, who best illustrates the sublime fact of sonship to God, and whose sonship is the bright indication of our own."
—John Page Hopps.

"Jesus of Nazareth holds his place to-day foremost among the makers of rational religion, pre-eminent among the leaders of men into the eternal truth of God." —R. A. Armstrong, B.A.

"In Christ we have Man plus all of God that man's nature at its highest can receive or absorb; and still, Man—not God." —Brooke Herford, D.D.

"Jesus Christ belonged to the true race of prophets."

"One man was true to what is in you and me."

"The excellence of Jesus and of every true teacher is, that he affirms the Divinity in him and in us—not thrusts himself between it and us."
—Ralph Waldo Emerson.

"Christ's excellence is thus far unique in history, and to our present apprehensions concurring with the moral ideal of humanity. That no higher human

being can ever appear on earth we would by no means venture to affirm. When Jesus himself said, 'Why callest thou me good? none is good save One, that is God,' he must have had a thought in his mind beyond his own reality, and he thus points to possibilities which he did not exhaust."

—James Martineau, LL.D.

"He is the greatest person of the ages; the proudest achievement of the human race. He taught the absolute religion, love to God and man. That God has yet greater men in store I doubt not; to say this is not to detract from the majestic character of Christ, but to affirm the omnipotence of God." —Theodore Parker.

Bernardin Ochinus—By A. D. TYSSEN, D.C.L.

Bernardin Ochinus or Ochino, whose birthday is recorded in our almanacs on the 2nd of April, is duly honoured with a notice in Wallace's Anti-Trinitarian Biography. The date of his birth was 1487, so that he was a contemporary of Luther and Calvin. He was a man of brilliant genius, and early in life he entered the order of Franciscan Monks, but left them and became a Capuchin in 1534, and was twice elected vicar-general of that order. He attained great celebrity as a preacher, and was universally venerated and honoured. In 1541 he became acquainted with two reformers named John Valdez and Peter Martyr, and was greatly influenced by their views. He soon introduced Protestant ideas in his sermons, and early in 1542 he was cited to appear before the Pope's Nuncio at Venice and reprimanded. Soon after this one Julius of Milan, a reformer and a friend of Ochinus, was put in prison by order of the Nuncio, and Ochinus issued a protest against his imprisonment. The Nuncio then interdicted him from preaching, but withdrew the interdict at the request of the Venetians. He next lectured to some Capuchins at Verona on the Epistles of St. Paul, and evidently expressed Lutheran views, for the Pope summoned him to come to Rome. He was warned, however, that the Pope intended to try him for heresy, and he prudently left Italy and repaired to Geneva, and published a vindication of himself in which he animadverted severely upon the Pope and the Roman Church. This was in 1542. He then visited Basle, Augsburg, and Strasburg, and came over to England, where he became pastor of a congregation of Italian Protestants in London, while his friend Peter Martyr received a Professorship of Divinity at Oxford. English translations of some of Ochinus's works were then published in London, but his sojourn in our island was cut short by the death of Edward VI. on July 6th, 1553, and the accession of Mary. He then returned to Geneva, which he reached on the 28th of October, the day after the martyrdom of Servetus. He was shocked at that event, and soon left Geneva, but strange to say he took unto himself a wife, there, being then in his 68th year. He then became minister of a little congregation of Italians at Zurich. In 1559 he visited Pinczow, and became acquainted with some men of Unitarian sentiments, but two years later he published a catechism, which was still mainly Lutheran.

In 1563 he sent two volumes of Italian Dialogues to Basle, where a Latin translation of them was published, and gave great offence, inasmuch as Anti-Trinitarian views were expressed in it, and one dialogue stated the pros and cons on the subject of polygamy. The result was that Ochinus was banished from the canton of Zurich and turned adrift in the midst of winter with his wife and children, he being 76 years of age, and his children all under 10 years. He seems to have had four or more children. He then sought to find a new home at Basle, Mulhausen, and Cracow, but Protestants as well as Catholics used their influence against him and he was denied an asylum everywhere. He finally directed his steps towards Moravia, but was delayed by illness at Pinczow, where he was kindly nursed by one Jerome Philipovius. He proceeded to Slacow, but he had lost his wife and three of his children, and worn out by sorrow, fatigue, and old age, he died there about twelve months after his expulsion from Switzerland.

"The Unitarian Penny Library" Nos. 118-121, British and Foreign Unitarian Association, Essex Hall, London, W.C. "My Confession of Faith" (118) by John Page Hopps; "Eternal Punishment—Is it True?" (119), by William Smitton; "The Development of Liberal Theology in England" (120), by J. Estlin Carpenter, M.A., D.D., D.Litt.; "The Lesson of the Falling Leaf" (121) by R. B. Drummond, B.A. These four booklets worthily represent the Unitarian mind on the topics treated. Mr. Hopps' "Confession" is warm with devotional feeling and instinct with a living faith in God, in Jesus, in Salvation, in the Bible, and in the Future Life, and is very suitable to put into the hands of all who can do with their faith strengthening, and especially for those who are in the unfortunate plight of having no faith at all. The orthodox man who hurls the epithet "Unbelievers" at Unitarians would have his eyes opened if he would read such a confession as this. Mr. Smitton makes good his case against "Eternal Punishment," as a layman, in a most effectual manner; Principal Carpenter's sketch of "The Development of Liberal Theology in England" is a reprint of his address at the recent Berlin Congress, and shows how English thinkers, as well as the Germans, have contributed much to the shaping of new thought and a broader faith; and Mr. Drummond's essay takes the rational and optimistic view of Death—that it is a natural process, that it is not a curse but a blessing, and that the sane and reasonable man has no cause to think of it with fear. False theology has made death the "King of Terrors," but Truth takes all the terror out of it.

Home Circle.

COURAGE.

Courage, brother! do not stumble,
Though thy path be dark as night;
There's a star to guide the humble—
"Trust in God and do the right."
—Norman Macleod.

Courage—means having plenty of heart, strong-heartedness. Richard Coeur-de-Lion, or the Lion-hearted, was so called because he had plenty of heart to face danger. The word "cour" or "coeur" is French for "heart," after its parent tongue the Latin ("cor") from which "core" and "cordial"—meaning heart and hearty—are derived. So when we say: "Keep up your heart! don't let your spirit go down!" we mean—"Be of good courage!" And of courage there are many kinds: that of the soldier who is ready to risk the dangers of war; of the explorer like Sir John Franklin, Nansen, or David Livingstone, risking life in a strange land; of brave workers in the mine; and of the patient and toiling mother with her children. There is also the courage of heroes who face peril to save life as do men in the lifeboat, and firemen, and frequently doctors and nurses. And there is the courage of the reformer and the pioneer of new truth. Some kinds of courage are lower and some higher and nobler than others. Think—which is the highest.

"Dare to be a Daniel;
Dare to stand alone;
Dare to have a purpose true,
And dare to make it known!"

STANDING ALONE.

Martin Luther, Michael Servetus, John Bidle, dared to stand alone; and yet they were not alone for God was with them—but they stood alone amongst men. The world was against them, and it was one man in the face of the whole world. And what was it for? Not for wealth or fame, but for what to them was the truth. Once so long ago as the year 1539 a strange and tragic scene was enacted in the city of Cracow in Poland. There was an old lady over eighty years of age, the wife of an alderman of the city, who had been reading the Bible and changed her religious opinions. She could no longer believe in the Trinity of Gods, but had quietly avowed herself to be a Unitarian, a believer in one only God. She was dragged before an Ecclesiastical Court, charged with being an apostate from the Christian faith, and sentenced to death. Nothing could shake her from her new opinions. Before her judges she declared: "I believe in the existence of ONE GOD, Who has created all the visible and invisible world," and she denied that Jesus Christ had been Son of God from eternity. She would not be moved from her convictions by any appeals or entreaties, and in the public market place, in the face of the people, she was burnt to death. Her name was Catherine Vogel. She was a brave woman. She had the noble courage to stand alone as witness to the truth.

"Who is a brave man, who?
He who dares defend the right
When right is mis-called wrong;
He who shrinks not from the fight
When weak contend with strong;
Who fearing God, fears none beside,
And dares do right whate'er betide:
This man hath courage true!"

A CHAMPION OF LIBERTY.

Theodore Parker was opposed to war and to slavery. When the United States went to war against Mexico in support of slavery he attended an anti-war meeting in Faneuil Hall, Boston, at which soldiers and many people favourable to the war were present. Parker spoke from his place in the gallery amid much interruption and various kinds of threats. He said: "If God please we will die a thousand times, but never draw blade in this wicked war. (Cries of "Throw him over!" etc.) What would you do next after you had thrown him over? ("Drag you out of the Hall!") What good would that do? It would not wipe off the infamy of this war—would not make it less wicked." And he went on speaking boldly, and again there were cries of "Throw him over! kill him, kill him!" along with a flourish of bayonets. "Throw him over! you will not throw him over," said Parker. "Kill him! I shall walk home unharmed and unattended, and not a man of you will hurt a hair of my head." His bravery cowed his opponents, and he went home unmolested, as he said.

On another occasion he was standing in the gallery at a large pro-slavery meeting in New York, when one of the orators tauntingly remarked: "I should like to know what Theodore Parker would say to that." "Would you like to know?" cried he, starting forward into view, "I'll tell you what Theodore Parker says to it!" Then arose a tremendous clamour, and threats to kill him and throw him over. But squaring his broad chest and looking to the right and left, Parker said undauntingly, "Kill me? Throw me over? You shall do no such thing. Now I'll tell you what I say to this matter." His courage and bravery quelled the riot.

"Who is a free man, who?
He who finds his chief delight
In keeping God's commands:
He who loves whate'er is right,
And hath to sin no bonds;
From every law but one set free—
The perfect law of liberty;
This man hath freedom true!"

"What She Could."

By the Rev. C. WESLEY BUTLER.

CHAPTER IV.

For the moment Miss Beely allowed herself to be diverted from the immediate object of her visit. "Missions" of various kinds meant much to her, and commanded her cordial sympathy. To her ear the word was musical. The missionary box had been an institution in her childhood's home. She could not remember the time when she was not engaged in competing for the largest "card collections" for one "mission" or another, at home or abroad, on land or on sea. No recollections were more gratefully cherished than those of her successes in these friendly rivalries. Even now she did "what she could" for the support of more than one missionary organization. The words of the "Hermit" therefore jarred upon her, and she said seriously:

"I am sorry that our views on that subject differ so widely. Both name and objects interest me deeply."

"No doubt," responded the "Hermit," also seriously. "I assume that you are concerned about the natives of remote uncivilized countries, and are anxious to bring them under the enlightening influence of our 'highly favoured land'? I must say that to my mind the drawbacks to the extension of British civilization more than counter-balance the advantages, even with the addition of British religion. It is hardly worth while to spread the many vices of civilization for the sake of diffusing a few of the virtues of Christianity."

The guess was wide of the mark, but instead of telling him so Miss Beely said:

"The possession of the virtues of Christianity, it seems to me, involves responsibility for diffusing them as widely as possible. A merely provincial and parochial Christianity is no Christianity at all."

"Pardon me: Christianity does not monopolise the virtues; and, as taught by your missionaries, it is certainly not free from vices."

"Vices?"

"Yes, inevitably. So far as I am aware missionary effort is mainly a contest for supremacy among the larger religious sects. There are 'Roman Catholic' missions, 'Church' missions, 'Wesleyan' missions, 'Baptist' missions,' and missions which, though bearing no denominational title, are none the less free from sectarian qualities. There are no 'Christian' missions: none that look over the top of the dividing fences in the spirit of unselfish brotherhood. They are all behind the thought of the great-souled Nazarene."

These words awakened no antagonism in Miss Beely's mind. The view they expressed was coincident with her own. The competitive motive which actuated religious effort so commonly was repellent to her. So too were lurid appeals for the support of foreign missions on the theory that Christendom was the measure of human salvage. So often had her conceptions of Divine justice been outraged by poor immortal souls being pictured as falling second by second into unending agony because they had not heard the syllables of the name of Jesus that she had lost interest in the stereotyped missionary meeting. If that picture were anything more than imaginary, not only was it the Christian's duty, she felt, to send out the word of life, but the Christian had no right to think of anything else. Her womanly instincts were proof against all the stock arguments of pulpit and pamphlet. Rightly or wrongly she had banished all doubts as to the salvation of every honest Pagan, be he Buddhist or Brahmin, Mohammedan or Parsee, Confucian or Fijian, who up to the measure of his light and opportunity serves God and his neighbour. All this she admitted in her conversation with the "Hermit," and also her fear that a divided Christendom could do but little in the evangelizing of non-Christian nations.

"Yes," he said, "no new people has been added to the Christian commonwealth by modern missionary agencies. In early times, when there were no missionary societies: when Christianity was weak and poor, with no national status, no political power, and no military force, literally wrestling for its own existence, nations were new-born in a day. Races became Christian in the mass. Ireland was converted from Paganism in the life-time of one man; Saxon England in a couple of generations; Russia in less than a century. A Christian Britain and a Christian Germany were made without the resources of wealth, science and prestige which a later civilization has provided; and the savage heathenism of the Celt and the Goth was overcome under the same lack of advantages. To-day our missionaries are numbered by thousands; expenditure on their support amounts to hundreds of thousands of pounds annually; and if the 'ingathering' of a hundred souls, more or less dubiously 'converted' be reported, the harvest is considered satisfactory. Tested by any gauge by which effort and success would be measured in any other line of human activity, modern missions are largely failures. They add practically nothing to the Christian community. At any rate there is nothing in the present achievements of missions to compare with the conquests of the past. Christianity is barely holding its own." (To be continued).

The Essex Hall Year Book, 1911 (1/-) improves every year. On its title page it is now named the "Year Book of Unitarian and Free Christian Ministers, Churches, and Societies." On the inside of the cover too, second page, there is a very good statement explaining what is "Our Unitarian Faith and Fellowship." Now therefore any inquirer picking up our Year Book desiring to know something about our Unitarian Faith can find the information, as well as statistics and particulars concerning our organised institutions.

Theophilus Lindsey.

The Rev. Theophilus Lindsey, M.A., a clergyman of the Established Church, resigned his living at Catterick in Yorkshire, because he had become a Unitarian in his views. He went to London and started in what became Essex Street Chapel, the first originally Unitarian Congregation in England.

He was born June 20th, 1723, at Middlewich, Cheshire. Through his mother he had many aristocratic connections. His godfather was Theophilus, Earl of Huntingdon, after whom he was named. He received a grammar school education at Leeds, distinguished himself at Cambridge University, was made a fellow of his college, St. John's, 1747, took clerical orders and was presented to a living in London, and made chaplain to the Duke of Somerset, and tutor to his grandson, who became Earl of Northumberland. While rector of Kirby Wiske in North Yorkshire he made the acquaintance of Archdeacon Blackburne at Richmond, a very liberal minded man; and later, having removed to another living at Piddletown, Dorset, the gift of Lord Huntingdon, he married in 1760 Hannah Elsworth, Archdeacon Blackburne's step-daughter, who made him a model wife and devoted co-partner throughout his changeful career.

Doubts concerning the Church doctrines began to trouble him, and the more he investigated the more his trouble increased. He thought of giving up his position as a clergyman, but was persuaded by various specious reasons from his friends not to do so, and was reconciled for a time by considering the Trinity as merely three aspects of the one God. After seven years at Piddletown he removed to Catterick (1763) to be nearer his friend Archdeacon Blackburne and other much valued friends. In 1762 he had declined the offier of appointment by the Duke of Northumberland, who was then Lord Lieutenant of Ireland, to become his Lordship's private chaplain, an opening that would have led to high preferment in the Church. Probably increasing theological doubts held him back. He was a very faithful and conscientious parish clergyman, winning the affections of his people and very attentive to the needs of the sick and poor at the cost of much denial to himself.

At Archdeacon Blackburne's Lindsey made the acquaintance of the Unitarians, Dr. Joseph Priestley then of Leeds, and of the Rev. William Turner, of Wakefield, and found himself much in agreement with their views. In this state of mind he took an active part in promoting the petition of Clergymen to Parliament to get relief from subscription to the Thirty-nine Articles of the Prayer Book, which petition was refused after a great House of Commons debate, Feb. 6th, 1772, by 217 votes to 71. Lindsey resigned his living, 1773, much against the wishes of Archdeacon Blackburne and other broad Church friends who largely shared his views. After his farewell at Catterick, November 28th, a printed farewell address was circulated amongst his parishioners explaining why he could no longer conform to Trinitarian worship.

With no private means beyond a small income of twenty pounds a year, Mr. and Mrs. Lindsey faced the world. They were so poor that their plate and other valuables and a considerable part of his library had to be sold to make provision for their immediate needs. They went to London. In April, 1774, a room in Essex House, Essex Street, was fitted up as a chapel and opened for Unitarian worship. In this Lindsey received the support of many influential friends, including Benjamin Franklin. Lindsey published an "Apology" giving his reasons for leaving the Church.

In 1778 Essex House was purchased, and by structural alterations made into a larger chapel with a residence for the minister. A reformed Prayer Book with hymns was printed for the use of his congregation, and 700 copies were sold in six weeks; the "Apology" went through four editions. He also published "A Historical View of the State of Unitarian Doctrine and Worship."

Dr. Joseph Priestley was the most prominent of his Unitarian friends at that time. In 1783 Dr. Disney resigned his rectorship of Panton and vicarage of Swinderby in Lincolnshire, and became Lindsey's colleague in the Unitarian ministry of Essex Street Chapel. In 1793, after nearly twenty years in the Essex Street work Lindsey resigned his ministry and nominated Dr. Disney as his successor. In 1791 he had promoted the establishment of "The Unitarian Society for the Promotion of Christian Knowledge," the precursor of the British and Foreign Unitarian Association (1825). Several of Dr. Priestley's works printed in America were reprinted in England under Lindsey's superintendence. Up to his 79th year he was in fairly good health; in 1801 he suffered an attack of paralysis, from which he partially recovered. Later his infirmities increased, and he passed away November 3rd, 1808, his wife surviving him.

He was a man of gentle yet heroic temper. He sacrificed worldly prospects in loyalty to conscience. Had he remained a Trinitarian there was everything to indicate that he would have risen to a very high position in the Established Church. But he was zealous in his desire to proclaim the doctrine of the one only God the Father Almighty as the sole object of worship, and the proper humanity of Jesus.

The death of Lord Airedale (formerly Sir James Kitson) removes from Leeds Mill Hill Chapel the most notable Unitarian of that city, who was many years one of its Sunday School teachers and 14 years Sunday School Superintendent, and a regular attendant at the chapel services up to the last, when not away from home.

National Unitarian Temperance Association.

NOTES OF AN ADDRESS.

LIBERTY—FREEDOM. No words are so dear as these National sentiments voiced in national song—"Slaves cannot breathe in England," "Britons never shall be slaves." Freedom is often abused: it is not the perquisite of the strong only: the weak have equal rights: slavery may result from mis-applied freedom.

TRUE FREEDOM is "enslavement" to God, "whose slaves are kings"—a paradox. Our bodies only prosper if we enslave them to the laws of health: fruit trees need pruning if they are to bear. Every sacrifice made is a privilege, "twice blessed," helping universal happiness a little nearer.

"A life of self-renouncing love
Is a life of liberty."

FALSE FREEDOM IN PAST.—Public opinion is the average opinion of individuals. My high ideals may raise the average level. Public opinion on certain questions has greatly changed, recognising that Freedom in the Past has been mis-used.

(a) Investments: Investors now scarcely need reminding—"Though you may make a good market with your money, you are really lending it to enable military autocrats to oppress theirs and others peoples."—Cobden. Free, rich investors have used freedom to bring about a state without freedom.

(b) History of Religion: Long line of persecution and intolerance; steady growth in recognition of permanent principle; last martyr burnt at stake in this country was a Unitarian; enormous progress since reign of James I.

(c) Slave Trade: We still sing hymns of John Newton, a slave trader who became a clergyman; for many years he had investments in that trade. What progress has been made since James Boswell wrote: "To abolish the slave trade is to shut the gates of mercy on mankind."

GREAT DANGERS IN PRESENT.—It is our business to raise the standard of Public Opinion. Progress is always needed. The power of vast capitalised wealth is almost immeasurable: at one end syndicates, directors, dividends; at the other a demoralised home or a sweated worker. In the "Pot of Basil," Keats says of Venetian merchants:

"And for them many a weary hand did swelt,
In torched mines and noisy factories; for them alone did seethe
A thousand men in troubles wide and dark:
Half-ignorant, they turned an easy wheel
That set sharp racks at work to pinch and peel."

That is an exact example of work of Liquor Traffic to-day. Free moderate drinker is setting "sharp racks"—using freedom to bring about slavery.

PROSPECTS: The Greatness of Nations is not measured in terms of Size, or Wealth. In history of Civilisation, small countries (Greece, Judæa) have played great parts; certain wealthy States (Phœnicia, Babylon) have done little. "There is no wealth but life." Bodily development, intellectual vitality, high moral ideas—these determine great nations. In homes, in virtue and intelligence, and peaceful industry of people is found true greatness and true strength. Progress is guaranteed when the standards are high, but the paths of that progress are strewn with sacrificed freedoms.

"What will you do for England?" —W. R. M.

Literature.

"Christ, the Beginnings of Dogma," by Professor Dr. Johannes Weiss, Heidelberg, translated by V. D. Davis, B.A. 2/- net.—Philip Green, 5, Essex Street, Strand, London, W.C.

Dr. Weiss deals in this volume with the problem of the development of the dogma of the Deity of Jesus Christ, and especially with the evidences of its earlier stages as found in the New Testament. He shows that such phrases as "Son of God," "Son of Man," "The Only Begotten," and the titles of "Lord" and even "Messiah" marked definite steps in the evolution of belief away from the simple humanity of Jesus towards his deification. And so the idea of Jesus being the "Christ" is the beginning of dogma in the early Church.

The author indicates what a prominent part was played by Paul in this development; how that his conception of Jesus as "Christ," as "The Heavenly Man," as "Lord," and as "Creator and Soul of the world" contributed considerably to the change of thought about Jesus, the effects of which are seen not only in the fourth Gospel, but also in the Synoptics.

Yet in spite of the growth of Christological ideas, which find expression in the composition of the gospels, Professor Weiss makes it clear that in the earliest tradition Jesus was thought of "as 'Teacher,' as a readier scribe, of loftier spirit, a 'prophet,' as herald of the Kingdom of God" (p. 144), "the human image of Jesus of Nazareth constantly shines through" the dogmatic conception of the Evangelist and that there is much "to strengthen the impression that we have to do with a prophetic personality, inspired by God and entirely dependent upon God" (p 145).

The book is a study in evolution and in criticism. It is a fine example of research into the nature and elements of thought to be found in our New Testament Scriptures. Professor Weiss is here the man of science using his microscope; he is also comparable to the chemist, analysing and synthesising what he finds, and to real effect, for the labour ends in illuminating discovery. The publication of such a book, and its translation into our tongue by Mr. Valentine Davis, enables English readers to avail themselves of this helpful contribution to the solution of a knotty and complicated problem.

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These Postal Missions are associated with the Central Postal Mission in the distribution of religious literature and the propagation of Unitarian thought. Any of the hon. secretaries will be pleased to send pamphlets and books and to enter into correspondence with inquirers.

We have received reports for 1910 from affiliated societies and hope in the next issue to give some interesting details of the work being carried on by many earnest workers. The Central Postal Mission now sends out copies of the "Unitarian Monthly" for distribution to Bombay, Lagos, Madras, Melbourne, Jamaica and Vancouver, and have warm letters of appreciation. We hope in this way that the seeds of Unitarian thought are being sown in many distant lands. We continue to have very interesting correspondence with readers of the Commonwealth who in many cases are well prepared to accept Unitarian views. One of these, who had been a Methodist, wrote not long since:—

"I have had many strange things said to me because it is known that I believe in the New Theology. One good fellow emphatically declared I was on the wrong track, yet he admitted he had not studied the New Theology, and was not going to do so, as he feared it might undermine his faith. People have such stereotyped views on religion, and anyone who dares to interpret differently is declared to be wrong. But religion ought not to be stereotyped; it is a living, progressive, perennial unfolding of God's place concerning humanity. It is something which is intensely spiritual and meets the requirements of man's spiritual needs, consequently it is often misunderstood by people who look at it merely from a materialistic point of view. I realise more fully each day that we all may become recipients of Divine power, if we will, and that we ourselves are often our greatest hindrances. My experience has taught me that many of those people who are ready to condemn the New Theology know very little about it. If Jesus Christ were to come again in the flesh I believe some of his greatest and bitterest enemies would be those who profess to be his followers."

Is it to be wondered at that men who feel and write in this way should find themselves at home in the Church of Channing and Martineau?

The Bible Lesson Notes.

(See the Lesson Chart).

[NOTE: H.C.S. means "Hymns and Choral Songs," Manchester S.S. Association, Hymn-book; Hymn numbers in the Lesson Chart on another page are given from "The Sunday School Hymn-book." S.S. Association, Essex Hall, London.]

APRIL.

April 2nd: Theophilus Lindsey.
Read the biographical article in this number. Scripture passage and memory text given on the Chart should be used in connection, and the hymn and memory text for juniors. H.C.S. 78.

April 9th: Jesus Our Example.
In resisting and overcoming temptation; in self-sacrifice; in faithfulness to conviction; in love to children, to the weak and the despised, in love to man and love to God; in purity of life and character, and as a saviour. He had the same nature that we have in greater and more perfect development, and made the highest use of it. An example to be followed. See text and Scripture passage. H.C.S. 114.

April 16th: Jesus, Teacher and Prophet.
Jesus was a great teacher—see his parables of The Lost Sheep, of The Prodigal Son, of The Good Samaritan, and others, and the Beatitudes and Sermon on the Mount; the greatest of all religious teachers. A Prophet, speaking forth to men, speaking for God to men; a great moral, religious, and social Reformer. Use text and Scripture. H.C.S. 314.

April 23rd: Jesus, Son of Man.
Son of human parents, Joseph and Mary; he knew and felt the difficulties of human life as we do; he depended upon God for help and strength; he was hungry and weary; said he did not know all things; he learned, grew in wisdom, and when called "good" he refused to be considered perfect. He was real man, thoroughly human, a grand child of humanity, and not to be worshipped as a God. "The true worshippers," he said, "must worship the Father"; "When ye pray, say 'Our Father.'" See text and Scripture. H.C.S. 151.

April 30th: Courage (See Home Circle).
Stroungheartedness in face of danger. Courage of soldiers in fighting; of firemen and lifeboatmen in saving life; of reformers fighting against wrong, against error, as Martin Luther, John Howard, John Hampden, John Bidle, Michael Servetus. Courage to resist temptation, to say "No!"; to fight down evil habits. Courage to bear pain, to face trial and trouble bravely. See "The Children's Book of Moral Lessons" by F. J. Gould, 6d., chapters X. and XI. Use text and Scripture. H.C.S. 266.

"UNITY" LESSON CHART FOR APRIL.

1911,	SUBJECT.	HYMN.	MEMORY TEXT	SCRIPTURE
April 2	*Theophilus Lindsey*	242	"If any man would come after me, let him deny himself, and take up his cross." Mark 8, 34	Acts 26, 12–29
... 9	JESUS, our Example	94	"In all points tempted like as we are, yet without sin."—Heb. 4. 16	Mark 10, 35–45
... 16	Jesus, Teacher and Prophet	85	"Jesus of Nazareth—a prophet mighty in word and deed."—Luke 24, 19	Matt. 10. 24–42
... 23	Jesus, Son of Man	365	"Is not this the carpenter's son?"—Matt. 13, 55	Luke 2, 40–52
... 30	Courage	224	"Be of good courage and he shall strengthen thine heart."—Psalm 27, 14	Matt. 26, 57–75

NOTE:—The above scheme, compiled by the Editor, is intended to assist in the imparting of definite doctrinal instruction; but there is one biographical or historical subject each month, and at the suggestion of a Committee of the Manchester District S.S. Association one subject per month is inserted from "The Children's Book of Moral Lessons," by F. J. Gould, paper covers, 6d. The hymn numbers refer to "The Sunday School Hymn Book" of The S.S. Association, Essex Hall, London, to enable the lesson to be taught from a hymn to children who cannot read.

See Notes for this month on another page. Hymns also from Manchester Assoc. Hymn-book (H.C.S.)

Notes and News.

EDITOR'S ADDRESS: "DOVESTONE," DENTON ROAD, GORTON, MANCHESTER. Will all correspondents please note?

CALENDAR PAGE: Calendar page matter for the "Unitarian Monthly" should be in the printers' hands not later than the Monday preceding the last Sunday of each expiring month. As the paper is printed on the Wednesday of that week ready for sending out the earliest parcels on the Thursday, the late arrival of matter causes considerable inconvenience and some disorganisation. When a proof is desired, matter should be in the printers' hands on the Friday previous to the Monday aforesaid.

PRAYERS: Messrs. Longman, Green and Co., have just published "Prayers in the Congregation and in College," by James Martineau, 1/6 net, 36, Paternoster Row, London, E.C. Those who are familiar with "Home Prayers," by the same great preacher, will be able to anticipate the rare and noble quality of this volume of devotions. These twenty-six prayers are characterised by the loftiest language and the noblest piety. Through every sentence there breathes the purest reverence, the glow and warmth of fervent aspiration, the simplicity of complete filial trust combined with a holy dignity of expression, that brings to the reader a sense of the nearness of God. Any who are seeking uplift should get this book—See ADVT.

The Bazaar held at Bury in February in aid of the Jubilee Fund of the N. and E. Lancashire Unitarian Mission (District Association of Churches) was the effort of the two congregations at Bank Street and Chesham; the proceeds amounted to over £1,000.

The two concluding lectures at Douglas under the auspices of The Missionary Conference were delivered by Rev. J. Morley Mills, of Manchester, in February, on "From Wesleyanism to Unitarianism," and Rev. J. Channing Pollard, of Lancaster, in March, on "Are Unitarians Christians?" Attendances, questions from the audience, reports in local press, the interest and satisfaction called forth, make it very desirable that there should be continued Unitarian activity at Douglas. There is now a small band of local workers making a nucleus for larger possibilities.

A building site has been secured for the new Unitarian movement at Finchley, and the cost defrayed generously by Sir Edwin Durning Lawrence. The congregation is now working earnestly for a building.

United mission meetings and services arranged in connection with the Missionary Conference were held at Mottram on Saturday and Sunday, Feb. 25-26, and were of a hearty and successful character in spite of very wet weather.

A new course of three week-night lectures under The Missionary Conference has commenced at Walkden, the first by Rev. J. J. Wright on "What o'clock is it in Religion," on March 7th. After April open-air meetings will be resumed.

The Rev. W. G. Tarrant, B.A., of Wandsworth, sailed February 25th for South Africa, on his missionary tour for the B. and F. Unitarian Association.

In February, the Rev. T. P. Spedding visited several of the Unitarian Churches in South Wales as the missionary agent of the B. and F. U. Association, and had some interesting meetings.

A joint meeting of the Men's Sunday Classes connected with the Wesleyan, United Methodist, Baptist and Unitarian Churches has been held in the New-church Bethlehem Unitarian Chapel, Rossendale, Lancashire, when from 500 to 600 men assembled.

The Rev. G. A. Payne has been the recipient—also Mrs. Payne—of generous presentations from his congregation at Knutsford in appreciation of his completion of twenty-one years' ministry with them.

The Stenhousemuir Universalist Church has joined the Scottish Unitarian Association and expressed its gratitude and appreciation of the services rendered by the Rev. E. T. Russell, B.A.

The Independence Fund, Accrington Unitarian Church, amounting to £1,661, includes £563 subscribed by members, £500 legacy from the late Mrs. Helen Grundy, and £250 from the N. and E. Lancashire Unitarian Mission.

A statue of Dr. Priestley is to be erected at Birstall, his native place. (See advt.).

A generous gift of Institutional Buildings is being made to Essex Church, Kensington, by Mr. Edwin Tate, to be called, The Lindsey Hall, in memory of Theophilus Lindsey, the founder of the original Church in Essex Street.

The revival at Gainsborough is being maintained under the Rev. W. R. Clarke—Lewis, a once almost defunct church, being now reported as crowded.

Mr. G. Ward, minister at Guildford, is holding a series of Sunday evening meetings in a local Picture Palace for the "unchurched."

A bequest of £236 each has been left by the late Rev. Henry Hill, of Banbury, to the B. and F. U. Association, The Unitarian Home Missionary College, and the Rochdale Unitarian Church.

The late Miss Edith Gittens left £200 to the Great Meeting Chapel, Leicester, and £200 to its Domestic Mission.

There is to be a memorial to Miss Florence Nightingale in India in the form of a Nightingale Fund for the promotion of village sanitation.

Rev. R. J. Campbell, M.A., is announced to take part in the proceedings of welcoming the Rev. Lucking Tavener to the ministry of the Aberdeen Unitarian Church.

Good progress is reported of the little group of Unitarian congregations among the Kasai Hills, India. There are six churches; and there are Sunday Schools and night schools in a prosperous condition.

The raising of an Independence Fund has been completed by the Colne Free Christian Church, and has been celebrated by the holding of an "At Home" with the Mayor and Mayoress as host and hostess.

Unity Church, Bolton, reported encouraging progress at its recent annual meeting, when thanks to the minister for his services formed part of the proceedings.

Rev. G. Street is doing good work at Buxton, where his church is increasingly prosperous; he also does missionary work at four villages in the Peak district, service at one place being conducted in a railway station waiting-room.

The annual meeting of the North and East Lancashire Unitarian Mission has been held at Rawtenstall, March 11th, the preacher being Rev. C. Hargrove, M.A., the President of the B. and F. U. A., who was also the preacher at the annual meetings of the Manchester District Association at Manchester, March 18th.

The Coalville Unitarians have had seven special services for their sixth anniversary, and a visit from Miss Helen Brooke Herford has resulted in a resolution forming a local branch of the League of Unitarian Women.

The "Unitarian Monthly" is now the adopted organ of "The Scottish Unitarian Association," for which a Scottish edition is published.

The Swansea congregation is increasing, 17 members recently added.

The services at Stepney Chapel are conducted with much acceptance by Mr. W. R. Marshall.

MINISTERIAL CHANGES: Rev. W. Lindsay, farewell at Sunderland, Feb. 26th; Rev. R Nicol Cross, M.A., resigned at Pendleton, and accepted appointment to Southport Unitarian Church; Mr. H. King, of Manchester College, Oxford, is appointed assistant to the Rev. S. Burrows at Hastings; Rev. E. A. Voysey, M.A., is said to be resigning from All Souls' Church, Belfast; Rev. Matthew R. Scott has resigned his co-pastorate of Mill Hill Chapel, Leeds.

DEATHS: Rev. John Reid, M.A., Melbourne, Australia, Jan. 21st; Miss Catherine Ellis, Croydon, Feb. 22nd; Lord Airedale (once Sir James Kitson) died in Paris, suddenly, March 16th, aged 75.

: : Manchester District : :
Sunday School Association.

THE ... .

ANNUAL MEETING

WILL BE HELD ON

GOOD FRIDAY, APRIL 14, AT OLDHAM
(UNITARIAN CHAPEL, LORD STREET).

11-0 a.m.: RELIGIOUS SERVICE.
Preacher: Rev. J. MORLEY MILLS.
2-0 p.m.: BUSINESS MEETING.
Chairman: Mr. JOHN CHADWICK.
5-30 p.m.: PUBLIC MEETING in Co-operative Hall, King Street.
Speakers:
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WHAT IS UNITARIANISM ?

"UNITARIAN, one who denies the doctrine of the Trinity, believing that God exists only in one person."—Webster's International Dictionary.

"Unitarianism—amounts to this—That there is One God, even the Father; and that Jesus Christ is not this One God, but His Son and Messenger." --Dr. W. E. Channing.

"We believe in the doctrine of God's Unity, or that there is one God, and one only.'

"We object to the doctrine of the Trinity that, whilst acknowledging in words, it subverts in effect, the unity of God."

"In the second place, we believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly as we are, and equally distinct from the One God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings."—Dr. W. E. Channing.

"The characteristic tenets of Unitarian Christianity are so simple and unambiguous, that little scope exists for variety in their interpretation: to the propositions expressing them, all their professors attach distinct and the same ideas."

There are four great subjects comprised in the controversy between the (Trinitarian) Church and ourselves: the nature of God; of Christ; of sin; of punishment. On these . . . all our modern writers . . . maintain the following doctrines:—

UNITARIAN DOCTRINES, opposed to CHURCH DOCTRINES.

(1) The Personal Unity of God.	(1) The Trinity in Unity.
(2) The Simplicity of Nature in Christ.	(2) Two Distinct Natures in Christ.
(3) The Personal Origin and Identity of Sin.	(3) The Transferable Nature and Vicarious Removal of Sin.
(4) The Finite Duration of Future Suffering.	(4) The Eternity of Hell Torments.

Rev. James Martineau, 1839.

"What is Unitarianism? The briefest answer is that it is that form of Christianity which holds the primitive faith in the simple unity of God, that God is one, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. . . . Unitarians regard Man as the child of God—not 'fallen' and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God . . . reverencing the Bible as the text-book of religion—the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom to distinguish the divine from the human. . . . Unitarians have no formal creed. They . . . urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth."—Rev. Brooke Herford, D.D.

"As for the original meaning of the word 'Unitarian' unquestionably what it denoted in the early history of our denomination was the doctrine of God's oneness as opposed to the doctrine of His trinity. . . . Originally the doctrine was a doctrine of God as the Divine Unit; now it is a doctrine of the Divine Unity, and, as such, it takes up into itself the whole gist of modern science, the correlation of forces, the transmutation species, the evolution and affinities of language, institutions, art, the sympathy of religions. If there is a word in the whole scope of moral and religious usage that has been enlarged and glorified by the process of the suns, it is the word 'Unitarian.'"—Rev. J. W. Chadwick, U.S.A.

"Many people limit the name Unitarian simply to the fact that it is the opposite of Trinitarian. But look at its larger significance. It may well stand for the greatest and most significant facts of the world: the unity of the universe, the unity of God; the unity of life; the unity of man; the unity of truth; the unity of the religious aim of the world, that is, to endeavour to get into right relations with God. All these may be summed up in our denominational name. We stand for all of them."—M. J. Savage, D.D.

"No one has a right to limit the 'Unity' at the heart of Unitarianism to mathematics. The numerical unity is true as far as it goes; but still deeper and greater are the spiritual unities—'I and my Father are one,' 'that ye all may be one,' 'one in Christ,' 'there shall be one flock and one shepherd,' 'all that love are one,' 'humanity is one,' 'religions are many, religion is one,' 'one far-off divine event to which the whole creation moves.' Such unities as these, as well as the unity of God, express the real meaning of Unitarianism."—J. T. Sunderland, M.A.

"We still employ the word (Unitarianism) in the old sense to emphasise the personal unity of God.

Now our Unitarian Churches stand for the unity of creation, that cosmic order which is only another name for the unchangeableness and fidelity of the Creator; we stand for the unity of man, the organised solidarity of the race; we stand for the homogeneity of truth, the authority of conscience, the validity of reason. This, then, is the Unitarianism which we regard as a prophecy of the Church of the future."—Rev. Frank Walters.

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